

mary object of their lives, and how many regard this work very indifferently, it becomes evident that but few, comparatively speaking appreciate what the *high calling of God in Jesus Christ is*.

If sinners repent they very generally do so to escape the consequences of sin, rather than to glorify God; the motive is selfish, rather than Christ like. True this phase of selfishness is allowable, laudable, and no doubt well-pleasing to God for a time, but alas! many, many regard this as the ultimatum of Divine grace, consequently never seek "to know him, and the power of his resurrection and the fellowship of his suffering." Phil. 3: 10. In other words selfishness, or salvation for self *merely* continues to be the highest thought of many so-called Christians. This class of professors are multiform in their characteristics. Some want the preacher to do his work without pay. Some must have a preacher just to suit them, otherwise they will not support him; some will not go to church unless the rest of the members do just as these grumblers think they ought to do. Some only go to church when the weather is pleasant, and no other hindering causes exist. Some cannot go to prayer meetings, some cannot work in the Sunday school. None of the above classes have any interest in either home or foreign missions unless they can get some self-glory, or self-gratification out of it by way of fairs, suppers, theatricals, excursions and a hundred other enterprises which give the lion's share to the giver, self.

No doubt many of these different classes are entirely sincere in their convictions; they really mean to save themselves from all self-sacrifice, from unpleasant, humiliating situations, from all unnecessary expense, and then expect God thru Christ to save them from perdition. Perhaps he will, but the Savior's own words throw much doubt upon this hope. "Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16: 24, 25.

I am disposed to be very charitable however and for my present purpose will take for granted that the great army of grumblers and fault-finders, and self-worshippers, doing nothing, and giving nothing are all saved by virtue of their confession that Jesus Christ is the Son of God, but the question still remains: Can such enter into "the high calling of God in Christ Jesus."

God, in the gift of his only begotten Son had a higher motive than simply to save men from perdition. Methinks, that simply that and nothing more would not have been sufficient to call forth the great sacrifice.

Men seek for our inheritance in God, and if they are true they will get probably more than they in their finite state can anticipate, but God also seeks for an inheritance in men. Paul to the Ephesians dwells much

upon this point. He says "I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may *know* what is the hope of his calling, and what the *riches of the glory of his inheritance in the saints.*" Eph. 1: 16 18. (Italics mine.) Paul was anxious that his Ephesian brethren should have their understanding opened so that they could appreciate what the "high calling of God in Christ Jesus" was. So they should be able to see that God expects to inherit as much in his saints, as the saints expect to inherit in him.

Paul tried to impress the revelation of the glory of God in man in all his epistles. To the Romans he writes thus, "The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together with him. For I reckon that the sufferings of this present time are not to be compared with the *glory that shall be revealed in us.*" Rom. 8: 16 18. (Italics mine.) To the Thessalonians he says, "Whereunto he called you by our gospel to the obtaining of the *glory of our Lord Jesus Christ.*" 2 Thess. 2: 14

The glory the Father will have in his Son, he will also have in his saints; they become joint-heirs with him. But let us ponder the condition of an heirship with Christ; it is not a mere profession, it is not church membership only, it is not even mere justification, it is not mere salvation, or regeneration, but the condition is suffering with him. Jesus emphasizes this in Rev. 2 and 3, in the promises to overcomers, finally reaching his own throne. He says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and can set down with my Father in his throne. He that has an ear let him hear what the spirit says to the churches." Rev. 3: 21 23.

The Psalmist had a vision of the glory that was to be revealed in the saints of God, saying, "Precious in the sight of the Lord is the death of his saints."

Enoch the seventh from Adam saw the glory that was to be revealed to the saints. He said, "Behold the Lord cometh with ten thousand of his saints to execute judgment," etc. Jude 14, 15. Daniel saw the glory to be revealed in the saints. He says, "But the saints of the most high shall take the kingdom, and shall possess the kingdom forever, even forever and ever." Dan. 7: 18.

Passages could be multiplied without number almost bearing upon the "high calling of God in Christ Jesus." Yet notwithstanding the clear testimony of Prophets, Patriarchs and Apostles, and the direct promises of the Master himself. Christians generally have no higher conception of the efficacy of the blood than a mere salvation from hell, and live in such flagrant disobedience to the

plain teaching of the word that many are not quite sure as to whether they are saved or not.

Suffering with Christ. What is it? Not necessarily dying upon a literal cross, but just as surely dying to self as Jesus did; reckoning ourselves dead to sin, and alive to Christ. It is patience under trying circumstances, it means love of enemies, it means a consecration of our time and substance for the evangelization of the world. If we hope to at all share in the glory that shall be revealed in the saints of God we must be engaged in bringing men into the knowledge of God. This is the specific work of God committed to his church and unless the professed church does her work she cannot share in the glory of the Lord.

Universal evangelization is the specific work of God committed to men and the Master has definitely stated that this dispensation would not close until that was accomplished. Matt. 24: 14. It is not enough that the gospel is preached to all nations, but to all creatures. Mark. 16: 14. It is a remarkable fact that the Prophet Isaiah already saw that this work had to be done. He says, "The Lord hath made bare his holy arm in the eyes of all the nations; and *all the ends of the earth shall see the salvation of our God.*" Isa. 52: 10.

It is nowhere intimated in the remotest way that all the world will be saved before the Lord returns again, but all the ends of the earth *shall see the salvation of our Lord.*

My point is that if we do not surrender our lives unreservedly to the service of God in the accomplishment of the work that he has committed into our hands (the evangelization of the world) we cannot share in the glory to be revealed in his saints, or in other words, if we do not enter, body, soul, and spirit, and substance into the calling of God in this life we cannot enter into the "high calling of God" in that which is to come.

In conclusion let me say that we cannot enter successfully and acceptably into the great work of God by mere will-power, or resolution. We must have the endowment, or baptism of the Holy Spirit but the surrender is essential to that endowment. Let us look to God for guidance and power.

JACOB C. CASSEL.

#### The Beauty of the Lord

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A number of the sacred writers speak with peculiar satisfaction about the beauty of the Lord. David said that the one thing which he had asked of the Lord, above everything else, was a lifelong station in God's house, thrt he might "behold the beauty of the Lord;" and the prayer of Moses, the man of God, was, "Let the beauty of the Lord our God be upon us." These writers doubtless had in mind the moral and spiritual beauty of the Lord, but as he is the Author of all beauty, Moore is in accord with Scripture when he sings:

"Thou art, O God, the life and light